

THE
Watter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 4, Vol. XVII.

Saturday, January 27, 1855.

Price One Penny.

Emigration.

Emigration this season is again, to some extent, an experiment, it being by a new and untried route to St. Louis. After careful consideration we have ascertained that it will cost about £2 more by the new route, via Philadelphia, thence to Pittsburg by railway, and Cincinnati by the Ohio river, than it has heretofore done via New Orleans and the Mississippi. Therefore, instead of emigrating the Saints through to the Valley on their advancing £13, as was done last year; we propose to take those over one year old on paying here £15, and children under that age, £9.

To those who cannot raise £15, but can pay us fourteen, thirteen, or twelve pounds; or any amount between £12 and £15, we will loan what may be necessary to take them through, on condition of their giving bonds here for the re-payment of the loan on their arrival at Utah.

As we have concluded to conduct our general operations through the P. E. Fund Company this season, all decisions as to the ultimate cost of passage and the dividends, whether of surplus or deficiency, will be determined upon by President B. Young, who is the President and general director of the company. This cannot but be a source of additional satisfaction to the Saints, and, if possible, a still further security in their own feelings that

they will be dealt with in righteousness in these matters.

We desire to see the P. E. Fund Company assume and maintain that important position which it was originally intended to occupy, and stand at the head of the great operations of gathering Israel in these last days, and form the basis of all operations of the kind. We intend this season to forward all whom we agree to send through to the Valley, by the P. E. Fund Company. We believe that in doing this we shall give greater stability and certainty to the operations of emigration than they would otherwise attain to, as this plan will not fail to more fully reap the benefits of that union and concentration of action which are the great moving power of this kingdom.

Heretofore the £10 and £13 companies, although looked upon as a more independent way of getting to the Valley, have had to pursue practically the same plan in their operations as the P. E. Fund Company, and have been in no small degree indebted to the plans and experience of that Company for their success. These companies have had the same provisions in quantity and quality as the P. E. Fund emigrants, the same accommodations when travelling by water, teams of the same size, and the same num-

ber of persons and amount of luggage per wagon; the only difference thus far, appears to have been in name.

The Elders from America, in returning home, have generally crossed the plains with the independent, and thirteen pound companies; and the poorer Saints, who should particularly have had the comfort and consolation of the counsels and teachings of those whose instructions they listened to and profited by in this country, have been deprived of them in the time of their greatest need. This evil will be considerably diminished by the present arrangement. The question is often asked us—"Cannot we go with Elder——?" to whom the person asking the question has become attached by the ministrations of the Spirit. Such feelings are commendable, and are the cords which bind this people together, and we desire to see them cultivated, and the Saints reap the benefit of them during their trials and temptations in travelling to Zion. The plan which we have now adopted will enable us to gratify the feelings of the Saints in this respect to a considerable extent.

An agent has been sent each season from this country to the frontiers of the United States, for the purpose of fitting out the emigrating companies for the Plains. Instead of doing this the present year, we have the satisfaction of announcing to the Saints that President Erastus Snow, one of the Twelve, is already in charge of this important branch of the business. We consider brother Snow capable of performing these duties in the most efficient and satisfactory manner, and we recommend all the emigrating Saints, on their arrival in St. Louis, to seek his counsel in all important matters, and follow strictly his directions.

Persons who wish to have their teams purchased for them, should deposit the money with us by the last of February at latest, and if by the 15th of that month it would add much to the security of the operation.

Those Saints who have not the means of going as far as St. Louis or Cincinnati, may feel free to stop in Philadelphia until such time as they can go further. They will have the approbation and blessing of the authorities of the Church in doing so. They will be under the guidance of wise and good men sent from the Valley to

preside over them and watch their interests.

We say to all the Saints, do not tarry here if you have the means of crossing the sea. After your arrival in the United States, continue to go forward on the route designated as fast as your circumstances will permit. Keep your faces Zionward. Labour diligently and live faithfully before the Lord, and your way shall open before you, often in a remarkable manner; and sooner than many of you now think possible, you will be in the place that the Lord has chosen for the safety of His people.

All those who are going through to the Valley, and have more money than they will necessarily use on the way, should deposit the same with us, and take our draft on the President of the P. E. Fund Company in G. S. L. City. We have two prominent reasons for recommending this course. First, it is unsafe to travel with surplus money in your luggage or about your persons, as you are liable to have it stolen from you in an unguarded moment; the other reason is, we want to do good with the money, by using it to emigrate the poor Saints. We intend to use all the money which we can accumulate in this way for emigrating purposes.

There is now quite an abundant supply of goods in the Valleys. Hundreds of pounds in money are expended yearly by the Saints for articles of rich clothing, trinkets, jewelry, China dishes, and many other things too numerous to mention, that are of but little practical utility to them on their arrival in the mountains, and besides are troublesome to take there and to move about in the many changes of residence which they may be called upon to make. The money which is expended for these things, if loaned to the P. E. Fund Company, would do an incalculable amount of good in the emigrating operations for the season, and the means refunded to the lender in the Valley would be of far more real utility to him than the great majority of articles which inexperienced persons take through with them. The Lord loveth the liberal man, and will bless him in proportion as he is willing to bless others.

We only propose to take those through on their advancing £12 who cannot raise any more. All persons who expect to be

assisted in part by the P. E. Fund, and can raise £13 or £14, or any intermediate sum between £12 and £15, must use it for their own emigration. Particular attention to this instruction is expected from all concerned, that we may control the greatest possible amount of means, as it will require extra efforts on our part to carry out the plans which we have proposed.

We urge upon the Pastors, Presidents of Conferences, and Travelling Elders to study thoroughly the instructions which have been given, and which may continue to be given from time to time, on the subject of emigration, that they may be able to give correct and efficient counsel to the Saints on these important matters, that none may go astray, nor by some unwise move lose the means which they have long anxiously striven to accumulate for their deliverance. They should make it their business, as far as practicable, to understand the condition of those they are placed over, and help them to contrive and calculate how to make the most of their means, and to remove any particular obstructions which may be in the way of their emigration, and finally, be as fathers to them in all things, and endeavour to get as many as possible out of these lands the coming season.

The Lord is visiting the nations in His wrath, and has commanded His people to gather, that His power may be manifested in their salvation. The difficulties of gathering are increasing every year, through the wickedness of man and the warring of the elements. The land of America is the land of promise, the land where the kingdom of God is to arise in majesty and power, where Zion will shine forth in all her beauty. That is the first great division of the earth that will be redeemed from the dominion of Satan, the first portion of the elements that will be made completely subservient to the power of the Priesthood.

That is the place where the faith and works of the Saints must be united, that they may be able to stand against the powers of darkness, successfully contend with the enemies of truth, resist the ravages of pestilence and disease, and remove the curse which now rests upon the land, the waters, and the air, on account of the abominations of the people. The united faith and works of the Saints are the great chain which is to bind Satan, and bring about that glorious Millennium of a thousand years, which we are looking forward to as a time of peace, when all things are to be restored in righteousness.

History of Joseph Smith.

(Continued from page 8.)

Parley P. Pratt's wife left the prison-house, where she had voluntarily been with her husband most of the winter, and returned to Far West, to get passage with some of the brethren for Illinois.

This morning—

The Committee met at the house of Daniel Shearer, Far West, William Huntington in the chair.

Present—Brother D. W. Rogers from Quincy, Illinois. Brother Rogers made known the proceedings of the brethren in Quincy, in relation to locating in the Iowa Territory, and read a private letter from Doctor Galland to him on the same subject, and presented a power of attorney from Bishop Partridge to dispose of the lands of the Church in Jackson County, and also some lots in Far West. He then presented a copy

of the proceedings of a Council held in Quincy on the 9th instant, which was read; after which brother Rogers explained some things relative to said meeting, and the proceedings thereof.

A bill of articles wanted by the prisoners in Liberty jail, was presented by Elder Kimball, and accepted. Charles Bird was appointed to accompany brother Rogers to Jackson County to assist him in the sale of the Jackson lands, &c.

On motion, Resolved: That we will not patronize brother Lamb in his market shaving shop, or any other of the kind in this place.

A petition of A. Ripley and others to the Honourable Judge Tompkins, of the Supreme Court of the State of Missouri, praying for a writ of habeas corpus for Joseph Smith junior, was read by A. Ripley.

Monday, 18th. The committee met in the course of the day, and appointed Theodore Tarley to go to Jefferson with Elder Kimball to carry the petitions of the prisoners in Clay and Richmond jails.

Liberty Jail, Clay County, Missouri,
March 20, 1839.

To the Church of Latter-day Saints at Quincy, Illinois, and scattered abroad, and to Bishop Partridge in particular—

Your humble servant, Joseph Smith, junior, prisoner for the Lord Jesus Christ's sake, and for the Saints taken and held by the power of mobocracy, under the exterminating reign of His Excellency, the Governor, Lilburn W. Boggs, in company with his fellow prisoners and beloved brethren, Caleb Baldwin, Lyman Wight, Hyrum Smith, and Alexander McRae, send unto you all greeting: May the grace of God the Father, and of our Lord and Saviour Jesus Christ, rest upon you all, and abide with you forever. May knowledge be multiplied unto you by the mercy of God. And may faith, and virtue, and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and charity, be in you and abound, that you may not be barren in anything, nor unfruitful.

Forasmuch as we know that the most of you are well acquainted with the wrongs and the high-toned injustice and cruelty that is practised upon us; whereas we have been taken prisoners, charged falsely with every kind of evil, and thrown into prison, inclosed with strong walls, surrounded with a strong guard, who continually watch day and night as indefatigable as the devil is in tempting and laying snares for the people of God:

Therefore, dearly beloved brethren, we are the more ready and willing to lay claim to your fellowship and love. For our circumstances are calculated to awaken our spirits to a sacred remembrance of everything, and we think that yours are also, and that nothing therefore can separate us from the love of God and fellowship one with another; and that every species of wickedness and cruelty practised upon us will only tend to bind our hearts together and seal them together in love. We have no need to say to you, that we are held in bonds without cause, neither is it needful that you say unto us, We are driven from our homes and smitten without cause. We mutually understand that if the inhabitants of the state of Missouri had let the Saints alone, and had been as desirable of peace as they were, there would have been nothing but peace and quietude in this state unto this day; we should not have been in this hell, surrounded

with demons (if not those who are damned, they are those who shall be damned), and where we are compelled to hear nothing but blasphemous oaths, and witness a scene of blasphemy, and drunkenness, and hypocrisy, and debaucheries of every description.

And again, the cries of orphans and widows would not have ascended up to God against them. It would not have stained the soil of Missouri. But O! the unrelenting hand! the inhumanity and murderous disposition of this people! It shocks all nature; it beggars and defies all description; it is a tale of woe; a lamentable tale; yea a sorrowful tale; too much to tell; too much for contemplation; too much to think of for a moment; too much for human beings; it cannot be found among the heathens; it cannot be found among the nations where kings and tyrants are enthroned; it cannot be found among the savages of the wilderness; yea, and I think it cannot be found among the wild and ferocious beasts of the forest—that a man should be mangled for sport! women be robbed of all that they have—their last morsel for subsistence, and then be violated to gratify the hellish desires of the mob, and finally left to perish, with their helpless offspring clinging around their necks.

But this is not all. After a man is dead, he must be dug up from his grave, and mangled to pieces, for no other purpose than to gratify their spleen against the religion of God.

They practise these things upon the Saints, who have done them no wrong, who are innocent and virtuous; who loved the Lord their God, and were willing to forsake all things for Christ's sake. These things are awful to relate, but they are verily true. It must needs be that offences come, but wo unto them by whom they come.

O God! where art thou? And where is the pavilion that covereth thy hiding place? How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens, the wrongs of thy people, and of thy servants, and thine ear be penetrated with their cries? Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions, before thine heart shall be softened towards them, and thy bowels be moved with compassion towards them?

O Lord God Almighty, Maker of Heaven, Earth, and Seas, and of all things that in them is, and who controlleth and subjecteth the devil, and the dark and benighted dominion of Shayole! Stretch forth thy hand; let thine eye pierce; let thy pavilion be taken up; let thy hiding place no longer be covered; let thine ear be inclined; let thine heart be softened, and thy bowels moved with compassion towards us; let thine anger

be kindled against our enemies; and in the fury of thine heart, with thy sword, avenge us of our wrongs; remember thy suffering Saints, O our God! and thy servants will rejoice in thy name forever.

Dearly and beloved brethren, we see that perilous times have come, as was testified of. We may look, then, with most perfect assurance, for the rolling in of all those things that have been written, and with more confidence than ever before, lift up our eyes to the luminary of day, and say in our hearts, Soon thou wilt veil thy blushing face. He that said, "Let there be light," and there was light; hath spoken this word. And again, Thou moon, thou dimmer light; thou luminary of night, shalt turn to blood.

We see that everything is fulfilling; and the time shall soon come, when the Son of Man shall descend in the clouds of heaven. Our hearts do not shrink, neither are our spirits altogether broken, at the grievous yoke which is put upon us. We know that God will have our oppressors in derision; that he will laugh at their calamity, and mock when their fear cometh.

O that we could be with you, brethren, and unbosom our feelings to you! We would tell, that we should have been liberated at the time Elder Rigdon was, on the writ of habeas corpus, had not our own lawyers interpreted the law, contrary to what it reads, against us; which prevented us from introducing our evidence before the mock court.

They have done us much harm from the beginning. They have of late acknowledged that the law was misconstrued, and tantalized our feelings with it, and have entirely forsaken us, and have forfeited their oaths, and their bonds; and we have come back on them, for they are co-workers with the mob.

As high as we can learn, the public mind has been for a long time turning in our favour, and the majority is now friendly; and the lawyers can no longer browbeat us by saying that this or that is a matter of public opinion, for public opinion is not willing to back it; for it is beginning to look with feelings of indignation against our oppressors, and to say that the "Mormons" were not in the fault in the least. We think that Truth, Honour, Virtue, and Innocence will eventually come out triumphant. We should have taken a habeas corpus, before the High Judge and escaped the mob in a summary way; but unfortunately for us, the timber of the wall being very hard, our sharper handles gave out, and hindered us longer than we expected; we applied to a friend, and a very slight incantation set gave rise to some suspicions, and before we could fully succeed, our plan was discovered; we had every

thing in readiness, but the last stone, and we could have made our escape in one minute, and should have succeeded admirably, had it not been for a little imprudence, or over anxiety on the part of our friend.

The sheriff and jailer did not blame us for our attempt; it was a fine breach, and cost the county a round sum; but public opinion says, that we ought to have been permitted to have made our escape; that then the disgrace would have been on us, but now it must come on the State; that there cannot be any charge sustained against us; and that the conduct of the mob, the murders committed at Haun's Mills, and the exterminating order of the Governor, and the one-sided, rascally proceedings of the Legislature, has damned the state of Missouri to all eternity. I would just name also that General Atchison has proved himself as contemptible as any of them.

We have tried for a long time to get our lawyers to draw us some petitions to the Supreme Judges of this state, but they utterly refused. We have examined the law, and drawn the petitions ourselves, and have obtained abundance of proof to counteract all the testimony that was against us, so that if the Supreme Judge does not grant us our liberty, he has got to act, without cause, contrary to honour, evidence, law or justice, sheerly to please the devil, but we hope better things, and trust, before many days, God will set our case, our case, that we shall be set at liberty and take up our habitation with the Saints.

We received some letters last evening, one from Emma, one from Don C. Smith, and one from Bishop Partridge—all breathing a kind and consoling spirit. We were much gratified with their contents. We had been a long time without information; and when we read those letters, they were to our souls as the gentle air is refreshing; but our joy was mingled with grief, because of the sufferings of the poor and much injured Saints. And we need not say to you that the flood-gates of our hearts were hoisted, and our eyes were a fountain of tears; but those who have not been inclosed in the walls of prison, without cause or provocation, can have but little idea how sweet the voice of a friend is; one token of friendship from any source whatever awakens and calls into action every sympathetic feeling; it brings up in an instant everything that is passed; it seizes the present with the avidity of lightning; it grasps after the future with the fierceness of a tiger; it retrogrades from one thing to another until finally all enmity, malice, and hatred, and past differences, misunderstandings, and mismanagements are slain victorious at the feet of Hope; and when the heart is sufficiently

contrite, then the voice of inspiration steals along, and whispers, My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; and then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes; thy friends do stand by thee, and they shall hail thee again, with warm hearts and friendly hands; thou art not yet as Job; thy friends do not contend against thee, neither charge thee with transgression, as they did Job; and they who do charge thee with transgression, their hope shall be blasted, and their prospects shall melt away as the hoar frost melteth before the burning rays of the rising sun; and also that God hath set to His hand and seal, to change the times and seasons, and to blind their minds, that they may not understand His marvellous workings, that He may prove them also, and take them in their own craftiness; also because their hearts are corrupted, and the things which they are willing to bring upon others, and love to have others suffer, may come upon themselves, to the very uttermost; that they may be disappointed also, and their hopes may be cut off; and not many years hence, that they and their posterity shall be swept from under heaven, saith God, that not one of them is left to stand by the wall: Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them; but those who cry transgression, do it; because they are the servants of sin, and are the children of disobedience themselves; and those who swear falsely against my servants, that they might bring them into bondage, and death: Wo unto them; because they have offended my little ones, they shall be severed from the ordinances of mine house; their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them; they shall not have right to the Priesthood, nor their posterity after them, from generation to generation; it had been better for them that a millstone had been hanged about their necks, and they drowned in the depth of the sea.

Wo unto all those that discomfort my people, and drive, and murder, and testify against them, saith the Lord of Hosts; a generation of vipers shall not escape the damnation of hell. Behold, mine eyes seeth and knoweth all their works, and I have in reserve a swift judgment in the season thereof, for them all; for there is a time appointed for every man, according as his works shall be.

And now, beloved brethren, we say unto

you, that inasmuch as God hath said that He would have a tried people, that He would purge them as gold, now we think that this time He has chosen His own crucible, wherein we have been tried; and we think, if we get through with any degree of safety, and shall have kept the faith, that it will be a sign to this generation, altogether sufficient to bear them without excuse; and we think also, it will be a trial of our faith equal to that of Abraham, and that the ancients will not have whereof to boast over us in the day of judgment, as being called to pass through heavier afflictions; that we may hold an even weight in the balances with them: but now, after having suffered so great sacrifice, and having passed through so great a season of sorrow, we trust that a ram may be caught in the thicket speedily, to relieve the sons and daughters of Abraham from their great anxiety, and to light up the lamp of salvation upon their countenances, that they may hold on now, after having gone so far unto everlasting life.

Now, brethren, concerning the places for the location of the Saints, we cannot counsel you as we would if we were present with you; and as to the things that were written heretofore, we did not consider them anything very binding, therefore we now say once for all, that we think it most proper, that the general affairs of the Church, which are necessary to be considered, while your humble servant remains in bondage, should be transacted by a general Conference of the most faithful and the most respectable of the authorities of the Church, and a minute of those transactions may be kept, and forwarded, from time to time, to your humble servant; and if there should be any corrections by the word of the Lord, they shall be freely transmitted, and your humble servant will approve all things whatsoever is acceptable unto God. If anything should have been suggested by us, or any names mentioned, except by commandment, or thus saith the Lord, we do not consider it binding: therefore our hearts shall not be grieved if different arrangements should be entered into. Nevertheless we would suggest the propriety of being aware of an aspiring spirit, which spirit has oftentimes urged men forwards, to make foul speeches, and influence the Church to reject milder counsels, and has eventually been the means of bringing much death and sorrow upon the Church.

We would say, be aware of pride also; for well and truly hath the wise man said, that pride goeth before destruction; and a haughty spirit before a fall. And again, outward appearance is not always a criterion for us to judge our fellow man; but the lips betray the haughty and overbearing imagi-

tations of the heart; by his words and his deeds, let him be scanned. Flattery also is a deadly poison. A frank and an open rebuke provoketh a good man to emulation; and in the hour of trouble he will be your best friend; but on the other hand, it will draw out all the corruptions of a corrupt heart, and lying and the poison of asps shall be under their tongues; and they do cause the pure in heart to be cast into prison, because they want them out of their way.

A fanciful and flowery and heated imagination be aware of; because the things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man! if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the lowest considerations of the darkest abyss, and expand upon the broad considerations of eternity's expanse; he must commune with God. How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart! None but fools will trifle with the souls of men.

How vain and trifling have been our spirits, our Conferences, our Councils, our meetings, our private as well as public conversations—too low, too mean, too vulgar, too condescending for the dignified characters of the called and chosen of God, according to the purposes of His will, from before the foundation of the world, to hold the keys of the mysteries of those things that have been kept hid from the foundation until now, of which some have tasted a little, and on which many of them are to be poured down from heaven upon the heads of babes; yea, the weak, obscure, and despicable ones of the earth.

Therefore we beseech of you, brethren, that you bear with those who do not feel themselves more worthy than yourselves, while we exhort one another to a reformation with one and all, both old and young, teachers and taught, both high and low, rich and poor, bond and free, male and female; let honesty, and sobriety, and candour, and solemnity, and virtue, and pureness, and meekness, and simplicity, crown our heads in every place; and in fine, become as little children, without malice, guile, or hypocrisy.

And now, brethren, after your tribulations, if you do these things, and exercise fervent prayer and faith in the sight of God always, He shall give unto you knowledge by His Holy Spirit, yea by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now; which our forefathers have waited with anxious expectation to be revealed in the last times, which their minds were pointed to, by

the angels, as held in reserve for the fulness of their glory; a time to come in the which nothing shall be withheld, whether there be one God or many Gods, they shall be manifest; all thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the Gospel of Jesus Christ; and also if there be bounds set to the heavens, or to the seas; or to the dry land, or to the sun, moon, or stars; all the times of their revolutions; all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed, in the days of the dispensation of the fulness of times, according to that which was ordained in the midst of the Council of the Eternal God of all other Gods, before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into His eternal presence, and into His immortal rest.

But I beg leave to say unto you, brethren, that ignorance, superstition, and bigotry placing itself where it ought not, is oftentimes in the way of the prosperity of this Church; like the torrent of rain from the mountains, that floods the most pure and crystal stream with mire, and dirt, and filthiness, and obscures everything that was clear before, and all hurls along in one general deluge; but time weathers tide; and notwithstanding we are rolled in for the time being by the mire of the flood, the next surge peradventure, as time rolls on, may bring us to the fountain as clear as crystal, and as pure as snow; while the filthiness, flood-wood, and rubbish is left and purged out by the way.

How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven, upon the heads of the Latter-day Saints.

What is Boggs or his murderous party, but wimbling willows upon the shore to catch the flood-wood? As well might we argue that water is not water, because the mountain torrents send down mire and rolls the crystal stream, although afterwards renders it more pure than before; or that fire is not fire, because it is of a quenchable nature, by pouring on the flood; as to say that our cause is down because renegadoes, liars, priests, thieves, and murderers, who are all alike tenacious of their crafts and creeds, have poured down, from their spiritual wickedness in high places, and from their strongholds of the devil, a flood of dirt and mire and filthiness and vomit upon our heads.

No! God forbid. Hell may pour forth its rage like the burning lava of mount Vesuvius, or of Etna, or of the most terrible of the burning mountains; and yet shall "Mormonism" stand. Water, Fire, Truth, and God are all the same. Truth is "Mormonism." God is the author of it. He is our Shield. It is by Him we received our birth. It was by His voice that we were called to a dispensation of His Gospel in the beginning of the fulness of times. It was by Him we received the Book of Mormon; and it was by him that we remain unto this day; and by Him we shall remain, if it shall be for our glory; and in His Almighty name we are determined to endure tribulation as good soldiers unto the end.

But, brethren, we shall continue to offer further reflections in our next Epistle. You will learn by the time you have read this, and if you do not learn it, you may learn it, that walls and irons, doors and creaking hinges, and half scared to death guards and jailers, grinning like some damned spirits, lest an innocent man should make his escape to bring to light the damnable deeds of a murderous mob, is calculated in its very nature to make the soul of an honest man feel stronger than the powers of hell.

But we must bring our epistle to a close.

We send our respects to fathers, mothers, wives and children, brothers and sisters; we hold them in the most sacred remembrance.

We feel to inquire after Elder Higdon, if he has not forgotten us; it has not been signified to us by his scrawl. Brother George W. Robinson also, and Elder Cahoon, we remember him, but would like to jog his memory a little on the fable of the bear and the two friends who mutually agreed to stand by each other. And perhaps it would not be amiss to mention uncle John, and various others. A word of consolation and a blessing would not come amiss from anybody, while we are being so closely whispered by the bear. But we feel to excuse every body and every thing, yes the more readily when we contemplate that we are in the hands of worse than a bear, for the bear would not prey upon a dead carcass.

Our respects and love and fellowship to all the virtuous Saints. We are your brethren and fellow-sufferers, and prisoners of Jesus Christ for the Gospel's sake, and for the hope of glory which is in us. Amen.

JOSEPH SMITH, Junior,
HYRUM SMITH,
LYMAN WIGHT,
CALEB BALDWIN,
ALEXANDER MORAIR.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 27, 1855.

FOREIGN INTELLIGENCE—*Deseret*.—The Valley mail of November 1, which was reported to have been robbed and destroyed by the Indians, came to hand on the 10th instant, bringing files of the *Deseret News* of October 5, 12, 19, 26 and November 2, with numerous letters.

The interesting communication of Elder George A. Smith, inserted elsewhere, gives much of the general news. In addition, we will state that at the General Conference much excellent instruction was given, principally upon Marriage Relations and the duties of the Saints in regard to the interests of the Fund and the emigration of the poor. The sugar works were expected to commence operations early in December.

The *News* requests us to insert the following paragraphs—"Married in this City, October 10, by Elder Lewis Robbins, Mr. James Farmer and Miss Harriet Bateman, late from Leicester, England." "Died in G. S. L. City, September 30, Sarah Celestia, daughter of William W. and Sarah Major, aged 17 months."

The following is an extract of a letter from President J. M. Grant to Elder G. D. Grant, which has been kindly forwarded to us—"Our City is improving much faster than last year. Some eight fine stores have been built on East Temple street this season, and some six others in other parts of the city. Bishop E. Hunter has

built him a fine dwelling-house; several hundred very good private dwellings have gone up in different parts of the city. The Presidents of Seventies have up and ready for roofing, a Council House, thirty by fifty feet. President Young's new office is up and nearly ready for use, and nearly all the stone work of his large private residence is in its place; adobies are drawn and piled ready to lay up early in the spring. The mammoth building for the manufacture of sugar is up and now roofing, and the machinery is being placed for operation. Not long after you left, President Kimball had surveyed above his house on the table land near the Arsenal several score of lots. On some now stand nice houses, adding to the size, and much to the beauty, of the City. On the Governor's survey, east of his residence, and near that most noted of all places in our city—the "Lime Kiln," buildings have sprung up as by magic; it is one of the most desirable sections of the city. Our population has increased, by multiplication and immigration, without a parallel, all things fairly considered.

"Brother George, if you and the brethren who went with you from here in April last, could pass over our city in an air chariot, you would almost think that your eyes were double sighted, and conveyed to the mind twice the number of objects actually existing. In this city, and through all the territory, are peace and tranquility, with a few exceptions of thieving. A gang of thieves have broken open several houses, and obtained some money and other valuables. The immigration for this season are or will be all in this week, and are all well provided for the winter, or nearly so.

"Among other improvements, they are putting in the logs to convey the City Creek water to the Temple Block. The north west of said Block is honoured by the house for the endowments, which is nearly up and ready for roofing. To give you an idea of the foundation of the Temple, an emigrant, looking at the east wall, exclaimed 'What an Almighty big stone quarry.'"

St. Louis.—The St. Louis Conference met in that city on the 4th of November last, when a Stake of Zion was organized.

The Conference voted to sustain Elder Brastus Snow as an Apostle of the Church of Jesus Christ of Latter-day Saints, and President of the same in that part of the United States.

Elder Milo Andrus was appointed President of the Stake, with Charles Edwards and George Gardner as his Counsellors. A High Council was organized, consisting of the following persons—James H. Hart, Andrew Sprowle, John Evans, William Morrison, James Sherlock Cantwell, William Lowe, Samuel James Lees, Edward Cook, James Brooks, William Gore, John Clegg, and Charles Chard. Elder Kleber Worley was ordained to the office of Bishop, with Elder Thomas Harris and Edmund Holdsworth, as his Counsellors. Elder Robert Windley was set apart as President of the Elders' Quorum; Priest William Brecker, as President of the Priests' Quorum, and Teacher Joseph Seal, as President of the Teachers' Quorum. According to the reports from the various Branches, there are in the Stake 2 High Priests, 22 Seventies, 148 Elders, 82 Priests, 43 Teachers, and 21 Deacons, total officers and members 320. The Conference continued by adjournment until the 12th November, at which time it adjourned to meet again on the 6th of April, 1855.

AMERICAN PUBLICATIONS OF THE CHURCH.—Elder Thomas Ord, President of the Leicestershire Conference, informs us that the Priesthood of the Leicester Branch have resolved to organize a "Literary Institution," and take in the *Deseret News*, the *Luminary*, and the *Mormon*. We are pleased to hear it, and we shall rejoice to hear of the members of other Branches throughout the country uniting their means to secure the above-named journals, and any others that may be published by the

Church in America. The position the Church is assuming, especially in the United States, becomes every day more important, and it is to the interest of the Saints to gain as much intelligence as possible concerning its progress, and the aspects of the world towards it. In the papers above mentioned, especially in the *Deseret News*, are instruction and valuable information which cannot appear through the pages of the *Star*, but which are nevertheless desirable for the Saints to have access to; and by their uniting their means, the various publications referred to can be brought within reach of every Saint under our jurisdiction.

GENERAL CORRESPONDENCE.—We would remind our correspondents generally, that if they would address their respective Presidents of Conferences, upon the subject of Emigration, or other subjects where general counsel is needed, it would in many cases be to their advantage, and at the same time relieve us of a vast amount of labour which is now multiplying upon our hands.

It is supposed that Presidents of Conferences, and Pastors, are properly informed upon all subjects and measures which are adopted for the general good of the Saints, and are prepared to give counsel upon all cases which may come before them; but should any case come before them, upon which they are not prepared to advise, it is their duty to correspond with us for the required information, instead of telling each one to do it for himself; when this course is taken the President and Pastor still remain in ignorance, unless they condescend to learn from those whom they are called to teach. Because of this, we frequently have to give the same counsel, and answer the same questions over and over again, when one communication to the proper person would have answered for all. We would say, therefore, to all Saints, look to your President and Pastor as the legitimate channel for information and counsel, and in so doing we shall be relieved from much individual service which may be appropriated to the general good.

All persons corresponding with us and desiring an answer should inclose a postage stamp, and be particular in giving their address.

Minutes of the General Conference

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING FRIDAY, OCTOBER 6, 1854, AT TEN A.M.

(From the "*Deseret News*," Oct. 12.)

President BRIGHAM YOUNG presiding.
IN THE STAND—Presidents B. Young, H. C. Kimball, J. M. Grant.

Of the Twelve Apostles—O. Hyde, G. A. Smith, L. Snow, W. Woodruff, O. Pratt, E. T. Benson.

Seventies—Joseph Young, L. W. Hancock, Z. Pulsipher, A. P. Rockwood, H. Herriman.

High Priests' Quorum—David Pettengrew.

Presiding Bishop—Edward Hunter.

Presidency of the Stake—D. Fullmer, T. Rhoades, P. H. Young.

Clerk of the Conference—Thomas Bullock.

Reporter—George D. Watt.

Singing by the Choir. Prayer by Phineas H. Young. Singing.

The congregation was addressed by Elders P. H. Young, E. T. Benson, Orson Hyde, and President Brigham Young. Choir sung a hymn.

Elder Hyde gave out an appointment for a lecture this evening on our marriage relations, and for the Bishops to meet in General Conference to-morrow evening and pronounced the Benediction.

Two, p. m.

Choir chanted a piece of sacred music and sung a hymn. Prayer by Elder G. A. Smith. Singing.

Elders G. A. Smith, T. D. Brown, and President H. C. Kimball addressed the congregation.

Chanting by the Choir.

Benediction by Elder Hyde.

Six, p. m.

Singing. Prayer by Elder O. Pratt. Singing.

Elder Hyde spoke on "marriage relations," followed by President Brigham Young, with remarks on the first eight verses of the 3rd chapter of Timothy.

Singing. Benediction by President Brigham Young.

Saturday, Oct. 7th, ten, a. m.

Singing by the Choir. Prayer by Elder James Brown. Singing.

Elder James Brown gave a brief account of his mission, after which

President Brigham Young took up the business of the Conference, and asked the congregation if they were satisfied with him as President of the Church of Jesus Christ of Latter-day Saints; if so, to signify it by raising their right hands which was done unanimously.

He then presented Heber C. Kimball as his first Counsellor, and Jedediah M. Grant as his second Counsellor.

Orson Hyde as President of the Quorum of the Twelve Apostles; and Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, as members of said Quorum.

John Smith, eldest son of Hyrum, as Presiding Patriarch in the Church of Jesus Christ of Latter-day Saints.

David Pettigrew as President of the High Priests' Quorum, and Reynolds Cahoon and G. B. Wallace as his Counsellors.

Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, and Benjamin L. Clapp, as Presidents of the Seventies, and they were all unanimously sustained.

He then nominated Horace S. Eldredge to take the place of Jedediah M. Grant, as one of the seven Presidents of the Seventies, which was unanimously voted.

He then presented John Nebeker as President of the Elders' Quorum, and James H. Smith and Aaron Sceva as his Counsellors.

Edward Hunter as Presiding Bishop of the Church.

Lewis Wight as President of the Priests' Quorum, and George Dockstader and William Whiting as his Counsellors.

McGee Harris as President of the Teachers' Quorum, and Adam Spires and Reuben Perkins as his Counsellors.

Brigham Young as Trustee in trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells as Superintendent of public works, and Truman O. Angell as Architect for the Church. And they were all unanimously sustained.

He then presented Brigham Young as President of the Perpetual Emigrating Fund to gather the poor, and H. C. Kimball, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, Edward Hunter, Daniel Spencer, Thomas Bullock, John Brown, Wm. Crosby, A. Lyman, C. C. Rich, Lorenzo D. Young, P. P. Pratt, O. Pratt, F. D. Richards, and Daniel McIntosh, as his Assistants, and Agents for said Fund, and asked if any of the brethren knew of any objection to the men just named; if so, to signify it. No objection being manifested, they were unanimously sustained.

He then presented David Fullmer as the President of this Stake of Zion, and Thomas Rhoades and P. H. Young as his Counsellors.

Heman Hyde, Eleazer Miller, Phineas Richards, Levi Jackman, Ira Eldridge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, William Snow, as members of the High Council, and they were all unanimously sustained.

He then nominated Daniel Carn and Ira Ames to be members of the High Council in place of Nathaniel H. Felt and Seth M. Blair, who are absent on missions, which was voted unanimously.

He then presented George A. Smith as the Church Historian and general Church Recorder, who was unanimously sustained.

He then called for a negative vote, saying—If any of you have any objection to any man I have now named, signify it by raising the left hand, and then you can have the privilege of speaking, and making known your objections.

No left hands were raised.

Voting for the authorities was followed by instructions from President Brigham Young, and Elder Daniel Carn's account of his mission.

Chanting by the Choir.

Benediction by President Grant.

Two, p. m.

Singing by the Choir. Prayer by President Fullmer. Singing.

Elder Orson Pratt and President Grant addressed the congregation.

Chanting by the Choir.

Benediction by President Joseph Young.

Six, p. m.

Prayer by Bishop Woolley.

President Brigham Young instructed the Bishops and their Counsellors, and the Elders in Israel; followed by Bishop Hunter, Elder Hyde, President Grant, and Bishop Woolley.

Benediction by Bishop Woolley.

Sunday, Oct. 8th, Seven, a. m.

The Seventies met to consult upon finishing the hall, for the benefit of the Quorums, and to hear the report of President Joseph Young.

Ten, a. m.

Tabernacle crowded. Choir sang a hymn. Prayer by Elder Lorenzo Snow. Chanting by the Choir.

Elder Hyde spoke inside the Tabernacle, followed by Elder W. W. Phelps; and at the same time a much larger congregation, assembled at the north end of the building, were addressed by Elder G. A. Smith and Bishop Woolley.

Upon proposition from President Brigham Young, the congregation adjourned to meet in the afternoon at the north end

of the Tabernacle, where seats had been prepared.

Choir chanted—"We praise Thee, O God."

Benediction by Elder Woodruff.

Two, p. m.

An immense congregation were comfortably seated in the open air.

Singing. Prayer by Elder G. A. Smith. Elder O. Pratt read the 68th Psalm, which the Choir chanted.

It being the recurring time for administering the Sacrament, Bishop L. D. Young asked a blessing upon the bread, and Bishop Isaac Hill asked a blessing upon the water. While the emblems were being passed, President Brigham Young delivered a highly interesting discourse, which held the vast audience as it were spell-bound.

Elder Lyman Curtis was appointed, and voted to go on a mission in connexion with Elder Rufus Allen, and to be under the direction of Elder Parley P. Pratt.

On motion of Elder Hyde, it was unanimously voted that all members of this Church who go out on the roads to trade, or go to California, or any other place outside of this Territory, without being sent, or counseled to do so, be cut off from the Church.

On motion, Conference adjourned to meet in the Tabernacle, at ten, a. m., on the 6th of April, 1855.

The Choir sang—"The spirit of God like a fire is burning."

Benediction by President H. C. Kimball.

[The discourses delivered at the Conference will appear in the *Star* and the *Journal of Discourses* at the earliest opportunity.—Ed. *Star*.]

Foreign Correspondence.

DEERET.

Arrival of last Immigrant Train—Tour of the First Presidency and others to Masti, &c.

Historian's Office, Great Salt Lake City,
Oct. 30, 1854.

Brother Franklin.

I visited your folks this morning, and laid hands on your little Erastus, who is consi-

derably out of health; the rest of the family are well. They were a little excited not long since by a burglarious attempt to rob the house; the robbers, however, had to content themselves with what little they could get; sister R. will no doubt give you the particulars. The weather was very fine up to Thursday last, when, during the night, it commenced raining in the Valley, and snowing on the mountains;

since then we have had frost and rain alternately, and the air is now quite sharp.

The last emigrant train, under Elder Robert Campbell, arrived here in good order and condition on Saturday afternoon, the 28th instant. There is still a small goods train, belonging to J. M. Horner & Co., on the road, supposed to be about two weeks behind.

There have been a few deaths amongst the children here, and considerable sickness round, principally diarrhoea; but there have been several cases reported to be Cholera morbus.

President Young started hence at three p.m., on the 10th instant, on a visit to the south, accompanied by H. C. Kimball, J. M. Grant, O. Hyde, L. Snow, and about a dozen others. They stopped the first night at the Sugar Works, with Bishop A. O. Smoot. On Wednesday, they drove to Mountainville, where the President preached in the evening, followed by J. M. Grant and H. C. Kimball. On Thursday, the President dined at Provo, and his party were joined by P. W. Conover, Evan M. Greene, Lucius N. Scovill, and six others. At Springville, they were joined by four others. The President preached at Palmyra, as also Presidents J. M. Grant and O. Hyde. Here they were joined by John L. Butler.

I started the same afternoon, at three o'clock, from this city, with Robert Potter and A. McRae, and stopped for the night at Ira Willis's, Lehi. The President and his company arrived at Nephi on Friday evening, where Presidents Kimball and Grant preached. I arrived at Payson at dark that evening, procured a change of horses, and an addition of four brethren to my company; started at 10, p.m., travelled all night, and overtook the President's company at Nephi by 5 o'clock, Saturday morning. I found President Kimball had suffered considerably during the night from a slight attack of cholera morbus. The party, now quite numerous, started for Manti, Sanpete County, where they all arrived about dark.

The next day being Sunday, the Saints assembled in the log fort bowery, and were addressed by Presidents Young, Grant, and Hyde, L. Snow, and myself. Elder Welcome Chapman was ordained President of the Stake. The President spoke in high terms of the facilities of the county, and recommended the inhabitants to remain there and improve them. He

also instructed them how to deal with the Indians, showing them in what respect they had erred in their intercourse with them heretofore. He advised them to finish their city wall to the height of 15 feet; it is now nearly eight feet high, and three feet thick, of Sanpete rock. Their saw and grist mills are inside the wall.

The President and company went to Fort Ephraim in the afternoon. This fort is about 7 miles this side Manti, and contains about 30 families. President Young preached a sermon there in the evening, on the subject of the law of tithing, which was reported by Evan M. Greene. The crops at this place and at Manti were excellent, and the vast facilities which surround the Sanpete and its branches must render this county the granary of Deseret. The President had several interviews with Arrapew, of a very friendly character.

We returned to Nephi on Monday, where we found Chief Justice Kinney holding a session of the U. S. District Court. Colonel Steptoe was also there with about 75 U. S. dragoons, who are protecting Judge Kinney from one county sent to another, as he feels no disposition to lose his scalp among the Indians. On Tuesday, the President dined at Payson, and on the road a little north of Springville, he had a talk with Squash, who, you are no doubt aware, has been unpopular of late in Utah County. He promised better behaviour. The company arrived in this city about 5½ p.m., on Wednesday, the 18th instant, all in good health and spirits, after travelling about 276 miles.

Bishop Tarleton Lewis, and Philip K. Smith, of Cedar City, came to the Conference with about 30 wagons, and succeeded in procuring about 150 persons, who had been brought here by the P. E. F. Company, to return with them to Iron County; quite a considerable number of Danes also accompanied them in addition.

The sugar factory is looming up in sight from the Council House, as also the new Penitentiary. The Governor has got his house neatly plastered outside with cement.

The business of stealing fit-outs for California has commenced rather early this season. Not only your house, but Elder Hyde's and several others have been entered. Brother Frodsham has lost about 80 watches from his shop.

Yours truly, GEORGE A. SMITH.
Franklin D. Richards.

The Mormons.

We passed half-an-hour yesterday in the company of two very intelligent representatives of the "Latter-day Saints" in Utah—Messrs. John Taylor and N. H. Felt. These gentlemen represent affairs in Utah in a very flattering light. The Saints are rapidly surrounding themselves with the various comforts and many of the luxuries of civilization. Emigration and natural increase are adding daily to their numbers, and the day is not very far in the future when Utah will be "knocking" for admission into the family of States, or preparing to defend an independent sovereignty of her own, in the mountain fastnesses, by the hardest kind of "knocks." The crops of the past season had been somewhat injured by the grasshopper; but still, our informants assured us, there would be the greatest abundance harvested for the use of the Saints, and a surplus for the constantly arriving emigrants, as well as for those who may take Salt Lake in their way to California. Messrs. Taylor and Felt are on their way to New York, for the purpose of establishing a paper in that city, to be devoted to the propagation of the doctrines held by the Saints, and for the purpose of "carrying the war into Africa," whenever and wherever provocation there-to may be offered. Mr. Taylor, in addition to the dignity of the "Apostleship"—and a jolly, rubicund, wide-awake "Apostle" he is—brings to the editorship of the *Mormon* a manifold experience in the profession, and we doubt not its columns will be eagerly and satisfactorily perused by the Saints into whose hands it may fall. Gentile though we be, we shall look for it with some interest ourselves, and our readers will doubtless be delectated with occasional excerpts from its columns touching the polity, politics, and domestic institutions of the Saints, as the same may be developed to the world. The object in establishing an organ in New York, Mr. Taylor assures us, is twofold:—first, to defend the people of Utah from the misrepresentations of lying letter-writers and designing politicians; and secondly, to minister to the wants of the Saints

scattered throughout the States. The mischief growing out of the two causes above-named has tended much to hinder the spread of Mormonism in the States, and greatly vexed and scandalized the pious souls who play the shepherd over the sheep collected in Salt Lake Valley. Our informants assured us that the people of the States have been led into many erroneous opinions touching the light in which executive appointments for Utah are looked upon. They desire competent and discreet men—nothing more. Men of this character, they say, they have among themselves, more than sufficient to fill all the offices, and they think the President would only be carrying out his own doctrine of Popular Sovereignty, were he to so far respect the popular wish of the people of Utah as to select his appointees from among them. Nevertheless, they say, any competent, well-behaved man will be well received there as a territorial officer, if he will devote himself to the legitimate business of his office and let other matters alone. But the trouble has been, with a very few exceptions, that while the appointees were notoriously incompetent for the duties of their offices, they also intemeddled with the institutions and domestic relations of the Saints in a manner quite extra-official, and carried things in a style of lordly superiority over those who considered themselves their equals in every respect. This is what they complain of. They want no tenth-rate lawyers placed over them, and they are by no means desirous that Utah should be made a Botany Bay of, for the banishment of broken-down political hacks, who have sunk their character and capital in the States. We inquired of them about the Governorship of the "territory." Their answer was, that the people of the territory preferred Brigham Young in that capacity to any other living man. But they would not contend on this point. They would receive any competent man President Pierce might send out to them as Governor. As for brother Brigham himself, he did not want the office—would prefer not to be encumbered with it—had his

head, hands and heart full of other and more important matters. The rumours recently circulated respecting this matter, they said, originated at Washington, and were put afloat for political effect. The people of the territory care but very little about the matter one way or the other.

As respects slavery in the territory, we were assured there was but little of it there, yet it is there. Some slaves had been liberated by their owners since they were taken to Utah; others still remain

slaves. But the most of those who take slaves there pass over with them in a little while to San Bernardino, a Mormon settlement in California, some seven hundred or eight hundred miles from Salt Lake City. How many slaves are now held there they could not say, but the number relatively was by no means small. A single person had taken between forty and fifty, and many had gone in with smaller numbers.—*Chicago Paper.*

Varieties.

Haste, waste, and desolation
Are fruits of long procrastination.

A TYRANT is a slave to the spirit of oppression, and a slave forgets his own fetters. The Jones County Agricultural Society of Iowa have declared that ignorance of a wife in the art of making bread is a sufficient ground of divorce.

GOVERNORSHIP OF UTAH.—The *New York Tribune* of Dec. 23rd has the following.—“Washington, December 20th, 1854.—The nomination of Col. Steptoe, for Governor of Utah, was strongly resisted. The debate was long and earnest. Objection was made to a military man for the office. The Senate came to no decision.”

PERSEVERANCE.—The career of Mr. Thayer, the originator of the Massachusetts Emigrant Aid Company, is a remarkable instance of perseverance. Until 19 years of age, he was a labourer upon a little farm in the interior of Massachusetts. He then conceived the idea of educating himself, and tying his few clothes in a cotton handkerchief, he placed the bundle on a canal-boat, and walked to the terminus of the canal, where he reclaimed the bundle, and continued his walk some miles further, to a neighbouring village, where was situated a school of preparation for the University. Supporting himself there by manual labour, and sleeping at first in a garret, he so fitted himself as to be able to pass examination in all but mathematics, and was admitted to Brown University on condition of bringing himself up in that branch before the end of the first term. There being two spare days before the beginning of term, he stripped off his coat and hired himself to dig post-holes, by which he earned enough to buy a bed and a table, and a chair for his room, and the few books he would immediately want. In this way, also, he went through the University, and, though entirely unaided, graduated at the close with high honours, and with some £50 in his pocket. With this he began life as a school-teacher some eight or ten years since, and is now the possessor of a handsome competency, and at the head of the most remarkable American movement of the age.—U. S. Correspondent of the *Times*.

THE BRITISH POST-OFFICE.—The following are the designations and salaries of the principal offices in the post-office department, viz.:—Postmaster general, £2,500 a-year; secretary to General Post-office, £2,000 a-year; assistant secretaries to ditto, £800; chief clerk to secretary, £630; surveyor and superintendent of mail coaches, £600; solicitor, £2,600; chief clerk to ditto, £400; inspector general, £700; receiver general, £1,000; chief clerk to ditto, £600; accountant general, £600; deputy accountant general, £400; president of money order office, £600; chief clerk of ditto, £400; inspector of dead letters, £400; president of inland office, £700; senior clerk of ditto, £450; secretary to the post-office, Dublin, 800; solicitor to ditto, £1,000; receiver general, £300; accountant general, £400; president of inland office, £400; secretary to the post-office in Edinburgh, £1,000; receiver general to ditto, £400. There are 14 surveyors to the General Post-office, whose salaries vary from £300 to £500 a-year each; 57 postmasters or packet-agents abroad, whose salaries vary from £40 to £1,000 a-year each; 971 provincial postmasters, whose salaries vary from £5 to £1,000 a-year each; 717 provincial clerks, whose salaries average £60 a-year each; 1,827 provincial letter carriers, whose wages average 12s. per week each; 4,195 rural post messengers, whose wages average 11s. a-week each; 7,988 sub-postmasters, whose salaries average £7 a-year each; and 131 sub-post-office messengers, whose wages average 8s. 6d. a-week each.